

THE FOREIGNERS AMONGST US.

They are here. God put them here. Why? Certainly for his own glory! Doubtless also for their own good. His glory is signalized in doing good. But doubtless also for our good. They may one day, in their prosperity, have as great occasion to rejoice as our ancestors would have had, could they have seen what came of it. That joint good, theirs and ours, turns upon the way in which we do duty.

There are half a million foreign-speaking people in Texas and Louisiana alone. That is about half a great State, the size of Florida or Oklahoma. Home missions and foreign missions have come in touch with each other right in our borders, almost in the heart of our territory. The glamour that has always been about the foreign missionary belongs to the home missionary as well.

These foreigners will shape our civilization one of these days. They stand together. They live in close contact with one another. They often make common cause, sometimes in evil, in combining to protect their own. They often misunderstand our laws and their meaning and purpose. They misinterpret the privileges given under our institutions. Their solidarity is many a time a menace. And being all of one religious faith, a low faith, directed by a crafty priesthood, and holding allegiance in everything, civic as well as religious, to a foreign ruler who claims authority as a temporal ruler and judge, they do not easily make good citizens. Unless properly guided they can do us great harm.

The gospel of the Lord Jesus Christ will do more than anything else to bring about assimilation of these foreigners. Its beauty and grace and power will mould them properly. Its influence, especially upon the younger people amongst them, will be most salutary and effective. It will divert them from that maintenance of the saloon power and that misuse of the Lord's Day which are amongst the greatest public and almost universal evils of this class. It will accomplish that, too, which is above mere political self-preservation and the maintenance of our laws: it will bring them to Christ, the Saviour, and give them the hope of life eternal.

It is cause for rejoicing that the mind and heart of our church are turning towards this great evangelistic, missionary field. In the Texas field, with its teeming Mexican population, the work has been in progress several years, under the auspices of our Executive Committee of Home Missions, and with the happiest and most abundant results. In Louisiana, the faithful work of the local churches, especially in New Orleans Presbytery, has sustained vigorous work amongst French, Italians, Hungarians, and Chinese. Now this work is about to be enlarged, through a co-operation just agreed upon by New Orleans Presbytery and the Atlanta Committee. More men are to be put into the field. More money is to be used in the support of the work. The splendid work already done by the faithful Presbytery is to be carried on, with the belief that the good results of the past will continue to be realized. And the work will now be that of all the church. Recruits are called for. Men who are willing to endure hardness are needed. They are the problem just now more than the money. And

above all, the prayers and interest of the whole church are wanted. When these are given the results will multiply.

"IS NOT JEHOVAH GONE OUT BEFORE THEE?"

Judges 4: 14.

Can we see Jehovah? Yet Deborah spoke as if she had seen him. And the issue of the battle on Mount Tabor, as described in the fourth and fifth chapters of Judges, shows that her vision was not fancy but reality. What was it?

The record tells us first of a discomfited, and disheartened people, of Israel. Jabin, king of Canaan, had been oppressing, robbing and enslaving the people for twenty long years, till their courage was gone and none ventured to raise a hand of resistance. And when, at the call of Deborah, a band did rally to the defence of their homes, it was the insignificant number of ten thousand. Man was helpless. But when Deborah and Barak put forth their prayer and their effort, they found that God was helpful.

Let us first trace the march of Sisera the general of Jabin. He starts from Jabin's capital, the city Harosheth, which is near the coast of the Mediterranean Sea, much to the north of Mount Carmel. His march is southwardly along the coast of the Mediterranean, to the precipitous sides of Carmel. There, necessarily, he turns to the southeast.

Along the base of Carmel runs the river Kishon, flowing down to the sea. At ordinary seasons it is shallow, being only about knee deep. But when a violent rain comes, the water which pours down from the sides of Mount Tabor and of Mount Carmel cause it to rise suddenly and change it into a torrent.

Sisera marches along the high road which runs for awhile on the north side of the river, then fords the stream and runs between the river and the steep mountain side. As he approaches the upper country he turns and camps on the west or northwest side of Mount Tabor. There Deborah and Barak march to meet him with their ten thousand soldiers.

Then and there it was, that Deborah said to Barak, "Up, for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?"

What did Deborah see? Find the answer in Judges 5: 4. "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled and the heavens dropped; the clouds also dropped water." She saw a thunder storm coming. "The clouds also dropped water."

The wind was from the east or the southeast. We read: "When thou wentest out of Seir." Seir or Edom lay to the southeast of Tabor, and from that quarter usually come the storms of Palestine. And thence came this storm.

It was a violent storm. "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." The rain was so abundant that day that as it ran down the mountain side, it would seem as if the very mountain itself were flowing down the declivities.

To the west or northwest of Tabor was the host of Sisera, with his nine hundred chariots of iron, and